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Must Remain in
Transcription Room

M2523

Monday Evening

January 27, 1975

Boston

MR. NYLAND: Last time I was here was in May, last year. It's much too long. I do not really apologize for it, because I have wished to come several times but usually something else came in between. So that is why we try to make it now three evenings, a little bit in the form of a seminar. Tonight more or less getting acquainted again, but tomorrow quite definitely questions, though not excluded for tonight, but when we talk of certain things perhaps you would want to do tomorrow or Wednesday. When it is a question of application of Work, then you will probably have questions about it aside from, of course, those who are already familiar and have attended this group for quite some time. So Wednesday will be the last one. I hope you can attend so that you have a more total picture of what Work really means.

Because it is not so simple. The idea is simple, and the explanations can be simple, but application is sometimes very, very difficult. Because we are talking about introduction of something unnatural into one's daily life. And that what we live during the day and what we have lived for many, many years we simply call an unconscious state. It is subjectivity. And we want to talk about the introduction of objectivity and attach that to something that is sus-

ceptible to that kind of concept. Ordinary life in unconsciousness is not always wishing to change into an objective life. And for that we have to have a very--something special within oneself that is at least receptive to such an idea, which then can grow out if the idea can get hold and actually can start to change certain things within a person; and making that what is at the present time potential actually becomes something of an experience in actuality, to some extent even a realization of a different kind of existence of life. And we want to talk about how to do that, and what the difficulties are that are in the way, and how to find ways and means for the application of these ideas in the form of a method, so that we actually do get something from it in one's daily life - the emphasis being on a human being as he is, as we are and as we are unconscious, to hope to strive for something that is not entirely unconscious. Logically one would like to become fully conscious and together with that, fully conscientious. But it may be a long time before one reaches that. And a great deal of water will have to flow over the dam. And the reason is very simple: there is in one, when one is unconscious, the desire of not wanting to change the different things which are dear to oneself, because you have familiarity with what you are and you don't want to change so easily, because you are afraid. And particularly when you start to grow up and you become a little bit more crystallized, you're more interested in using the crystallizations for whatever they are, and to see if they can be adaptable. And in many cases they are not adaptable, because one is much too much indentified with them and you don't want to give them up. At the same time you don't want to give up that what belongs to you in your ordinary life, because you have to live it. And as long as you are on Earth you're under certain obligations. So it

is not a negation of that form of unconscious living; it is the addition and, to some extent, using that what is possible for the feeding of something new in the form of objectivity, in the form, of course, of consciousness, conscience, and will of a man.

So the emphasis remains on that what one is, but it has to be based more and more on a better understanding of what one actually is, without any particular interpretation. So maybe the group here - I am sure you have many questions. I have listened to practically all the tapes with my--as we are driving down every once in a while. So I am more or less familiar with the voices, perhaps not with your faces. But consider it now as something that you really would like to talk about and see what my answer might be. I don't want to say it might help you. The help you will get is from--from yourself, when you apply Work. Then you will have those questions that are really of concern to yourself. So it is not in my answering you. It is in that what perhaps can be conveyed in such a way that it is clear of what is meant. And then the rest is your own application. There's a few indications perhaps here and there of what to avoid or what may be the shortest possible way or what particular difficulties you have to be careful about. So, who might have a question?

Yeah. Yeah. Tell me. Give your name first.

MR. NYLAND: Yah.

Jim Manganiello: Jim Manganiello. I'd like you to tell me something about how I might be able to learn how to--how to pray and to be able to contact forces higher than myself that might be able to hear me and to help me.

MR. NYLAND: Why do you want to pray?

Jim: Well, specifically, I find that when I --when I'm having trouble keeping Work with me emotionally and I would like to ask help from something higher, so that I mgiht be able to keep it and to Work.

And what my experience has been is that I feel a sense of shame, in that I feel that I'm asking for something that I should be doing myself, but nevertheless I can't do it myself and that leaves me in a very negative and unproductive state.

MR. NYLAND: Your question is how much can you do yourself. When you make an attempt, in the terminology we use it as the creation of an 'I' and asking, you might say, that 'I' to observe you, what is so difficult?

Jim: I don't feel that--that it's that difficult. I feel that in the past month that I have been able to Work and the application of the method I'm able--I'm able to use effectively, but at other times something that has been a source of difficulty for me that I have trouble with negative states and I really don't know how to handle them and it's occurred to me in the past couple of weeks that if perhaps I could ask for help. . .

MR. NYLAND: To whom do you pray?

Jim: I'm not sure. I don't know if God would hear me.

MR. NYLAND: Have you any idea of God? How do you imagine Him?

Jim: I imagine God as something all-knowing and all-powerful.

MR. NYLAND: And you think He would hear you?

Jim: I don't know.

MR. NYLAND: If He is all-knowing and all-powerful, do you think He has time? Do you imagine Him like a grown-up human being?

Jim: No.

MR. NYLAND: Well, in order to make a contact, you have to know a little bit, in the first place, the direction. But also what you expect that kind of an entity - if you want to call it God - is going to do for you. Why should He, if He is total what you say, omniscient, omnipotent, omnipresent? If that is a--if those are qualities of a God, why should He bother with you? I think it's alright to pray, as it were, to some-

thing that is a little higher than you are, and you can call that your god and you are entitled to call it that way; but even then, what do you imagine that what is a little higher than you? What kind of qualities would it have? And where would it be? Is it a little bit omnipotent? A little bit omniscient? Has it any particular relation with you? And even if it had, why would it want to help you? Then, as it were, the condition is: why don't you Work? ¶ Aren't you misplacing it a little? If it's a question of Work, you can be sorry that you're not patient enough to Work more or that you have negative states which prevent you, but then it still is a matter for yourself, because if God says, all right, I'll help you, what kind of help do you think He would give you? ¶ See, we're talking about concepts, not so much religious kind, but something that has to do with a--a higher level of spiritual existence. And without even trying to define what it would be to make contact with it, the result within yourself is, you might say, an encouragement, which then you can call help. But do you really need that kind of a God, as it were, from outside and asking Him? Can't you ask yourself? ¶ Because you yourself are also divided in a variety of different kind of aspects of life. And you certainly are not always the same kind of a person day after day. And quite definitely whenever you live you're to take certain--yours--you express certain facets of yourself which are different from time to time. Also when you are growing up - but even when you are during your whole day, you're not always the same. And I think among the different manifestations there are undoubtedly certain manifestations you prefer, or you think perhaps are more - to use the phrase - God-like. And if you have that kind of a state, don't you think you would be helped if you have an actual wish of doing something about your-

self? That it is much more the selection of the different kind of states which you experience which will enable you to Work better at certain times. Try to avoid conditions where you know, as it were, you cannot Work; and you know that, because you see there is no result. The question is er--first, are the conditions actually so that they oppose you? Or is there something that you react to then that becomes opposition within you? And in the third place, are you actually Working? Because about that there is still a question. If I say to myself I want to Work, that means I would like to have an 'I' present to me and observe me. Why can't I, at this moment, create it? And then when it is created, expect this 'I' to fulfill its function of observing? What is so difficult about that?

Jim: There are times when it's not difficult for me at all and there are other times when I feel that I want to, but then I'm very much identified . . .

MR. NYLAND: Let's find out when the times are that it is not so difficult for you. What are the results?

Jim: The results then upon a wish to Work and making an effort is what I've come to known as a presence which is capable of an objective awareness of the fact that I exist, something that gives me information of this body existing.

MR. NYLAND: And is that observation impartial?

Jim: Yes.

MR. NYLAND: Not to use that little phrase of simultaneity, but do you actually get knowledge of yourself that is the truth?

Jim: Undoubtedly, at times.

MR. NYLAND: You're sure, quite sure?

Jim: Well, no, I'm not quite sure, but I feel that the result that I have.

MR. NYLAND: How long does it last?

Jim: A very, very brief moment.

MR. NYLAND: Wouldn't it be better if you could extend it a little first? Before you asked for a prayer? Because you have to see what is in your way that you cannot Work, so-called, continue to Work. It's much more important to find that out, because I'm afraid that if there is a God who listens to you, He will ask you, what have you done? You say, I Work a little bit. And He will ask you also, how long? You say, Well, just a little. He says, why don't you go back and Work a little longer? Supposing He gave you that answer, what would you do? Of course you would follow that what He tells you, and you will try to Work a little longer. So you may as well do that now without asking God. ¶ It's obvious. The answer that your God, or your concept of God, is going to give you is exactly the same as that what you would give yourself when you are in a certain state, I call it, God-like. 'Cause where else would it come from? Surely not from the sky. Not from other people, and not from conditions. These kind of answers in prayer will have to come from that what may be a representation of your inner life. And you will hear it when that perhaps could talk, and then in moments of quietness you will start to realize that that what actually is then given to you as some kind of a concept which you can follow, that it really is, you might even call it, God-like inspired. But it is your problem; it's not God's problem. ¶ Aside from the concept of whatever God may mean, a man has within himself different states and different conditions, different forms of life expressions. And if I say that I live, I live in forms of behavior; I live in thinking and I live in feeling, and the conditions in which I express that life are not always the same. The conditions in which I am when I want to express my life are defi-

nitely not even the same for any one of those three centers. I can change the intensity of the expression of my life physically. I can also do it emotionally. And I quite definitely can do it intellectually. And so when I try to Work, I try to engage first what is within my means. I try to intensify my wish to start with, and I try to hold on to it as long as I can in order to extend it. And when I lose it, I try to start again whenever I happen to think about it and when I can afford the time and my wish is strong enough. And that's the way I will learn how to Work. And all the time this form of what we call objectivity has to be there in the form very definitely of an impartiality regarding myself. That means I have to efface completely from that what I so-called observe or what this 'I' would observe of me any form of liking, any desire to describe myself, any kind of attachment. And I think it's extremely difficult. If I start to do it in the simplest conditions my mind will start to interfere almost immediately with existence of an 'I' when this 'I' has to function in objective sense. And instead of asking God to change it, I would ask myself, why don't I understand Work a little better and so that I then when I understand it better and have more of a wish, then I can then continue to Work. Do you see the solution? It's much more the intensity of your desire actually to become that what we call conscientious and conscious. Or to say simply, I want to become a Man, a real Man. And that I have as an image in frontof me, and I can even imagine that it exists. It can exist in my imagination, but so would God be, but I cannot touch Him, and I cannot describe Him; I don't even know where He is even if I say, He is omnipresent, He would be all around me and definitely He would be within me, because if He's omnipresent, He's everywhere. If He is timeless, He's always there; He is eternity. So there is

really no reason to go out of your way of imagining Him somewhere else when it is possible for you to have an imagination of you--of what you could wish to become and that you put up, as it were, a certain image or an aim that is the aim of your life and you pray to that. And you say to that aim, I wish I would reach it, I could reach it; you could say the thinking and the feeling about my aim can perhaps inspire me to wish to continue to Work whenever I can. And all the time while saying it, see if you could remain Awake. You see what I mean? The intensity of your wish is your God.

Jim: Thank you.

MR. NYLAND: All right.

Nubar Alexanian: Mr. Nyland?

MR. NYLAND: Yah. MR. NYLAND: Who? Nubar: Nubar Alexanian MRN: Yah.

Nubar: Nubar Alexanian. I've been realizing more and more that the--the obstacle I confront in my Work is my unconscious state. How can I cut through this in trying to find the right place from which to make . . .

MR. NYLAND: You build on it. Why cut through it? We just said a little while ago you have to make--make the--the definite observation of yourself, that you're not going to negate anything of your own existence. You might reduce it to as small a matter as is possible, but you have to continue to exist as a human being as long as you are on this Earth. If you want to reduce the activities of yourself, and if those activities are three-fold as a thought, or as a feeling, or as a physical being, then you can say, I don't want to give too much energy for the feeding of that what is necessary for my own maintenance. But you cannot forget about it. You have very definitely a responsibility for your life, and as long as you keep on breathing, as long as you can continue to walk, as long as

you are healthy, as long as there is a certain clarity in your mind, you have the obligation as a man to fulfill the functions of this Earth. Sometimes even we say that it is necessary to pay your debt to Mother Nature. So we don't cut through it. We just use it. You reduce it to a simplicity if you possibly can, and then, as it were, you start to build on it, because it will always remain a foundation for your inner life when there is an understanding of that what you are as an outer life. By outer life I mean a person who is just a personality, who reacts to the surrounding, and that reaction in the form of certain which (sic) you receive, and ea--each person receives, in the form of impressions through the five sense organs, is an absolute necessity for him to keep alive. Because if he didn't receive any impressions he would die, immediately. You can go without food and fast for some time; the physical body can take care of it. You can also stop breathing, a little bit, relying on the air which is already in your lungs; but within a very short time you would have to give up and you have to have a deep breath in order to get--get some more air in. But if you could stop impressions, you would die immediately. And so I am under an obligation to continue with my life on Earth because I cannot say, I would like to cut through it. I have no right. It is given to me for a certain purpose and it's given in a certain condition, and it happens to be me, with my name. And I will accept whatever that is even if I sometimes don't like it. But I will understand that the way I am is also result from living on Earth and I cannot change that because I happen to be born here, so I have to accept the conditions ~~and be satisfied with~~ IN WHICH I FIND myself. But there is a potentiality of a further development which could become independent of the maintenance of myself as a human being. And then using the fact of my life existing in my human qualities, I perhaps

can afford to use some of such life energy for the formation of something else which we call, of course, the possibility of building a Kesdjanian body, that is, an emotional body, and building a Soul, or sometimes we call it the intellectual body. So I consider my life the way it is and I have to learn to accept it for whatever it is. That's a requirement of Work. If I cut through it means I don't like it. So I'm quite partial.

Nubar: Mr. Nyland, I don't mean to belittle ordinary life, but what I think in my Work I would--I would like to get to a right place from which to make an attempt without making a compromise . . .

MR. NYLAND: then state it with the right language. You're quite right. I know what you want. But use--don't use that terminology. You see, Work means there is an 'I', if I can create it. And I want to give this 'I' a task. And I ask it, please observe me, which for this-- an 'I' means, 'I' will accept you as a human being in the form it happens to be because 'I' recognize life, and therefore 'I' will accept you totally asyou are because your form, the way you manifest, is of no particular value to me; that is, 'I' speaking.

And therefore when I ask 'I' for observation, the requirement is total acceptance of me as I am, only the existence of life within me. That is Work. Because when I now create this 'I', I would like this 'I' to have an impression of me so that the 'I' itself is not going to define it in some way or other, that it is not going to like me or dislike or have any kind of a feeling about me; and moreover, I don't want to have any thoughts about myself which are associative with all the other thoughts which I already have within my mind. I want the intellectual influence of that what is an 'I' function intellectually to be completely pure and just recording facts without any further thoughts about it. So it is quite right, if you want to Work, but then use words in the way they are meant. And when you say,'cut

through it'; I say it's the wrong way of expressing yourself. You see what I mean?

Nubar: Does--does it lie then in my--the intensity of my wish? For building on that?

MR. NYLAND: I think that--that 'I' in its infancy is created by a wish on the part of yourself - the more that wish is intense and really a wish which is--surpasses all other wishes; that is, if there is such a desire within you that youwant to Wake up, or that you want to use this existence of 'I' for the Waking-up process, I think the more intense a wish is, the better little 'I' is equipped. It does not mean that the little 'I' immediately is full-grown. Because that depends on a great many attempts to create it and feed it. little 'I' is very much like a little child that has to be fed and when it is created and it is born it is there but you still have to feed it before it starts to grow up. If I understand the function of an 'I' correctly, I compare it simply with that what is familiar to me, and I say an 'I' has to grow up. I say that as a development, but I imagine it as if it is a person which--with which I become familiar and which is also very much like I am, because I understand the process of growing for myself and also for others. And therefore when I create and I say, it is very small, and it is like a little 'I'--uh, like a little child and now I have to feed it, I compare it, of course, with the process of a child growing up, becoming more full-grown and finally becoming more mature. Now it is obvious that I cannot expect as much from a little child as I would expect from a full-grown man. And in the same way, when the little 'I' is very small and I cannot create much more, because that's--I am unable to create more - I will explain why - then I cannot expect that little 'I' to be functioning in a hundred percent fulfillment of it's own

growth. I have to make it grow. And I have to be patient until it is grown up enough to actually help me. The reason why it cannot be all of a sudden full-grown is that I am unconscious, I only have a wish which is still unconscious. Everything that I think about an 'I' is subjective. Everything that I do, even description of the process of Work, is subjectivity. And now I wish this 'I' to become an objective faculty with properties which are completely unknown to me, than only, you might say, in a negative sense. Because if I say, what is objectivity, I cannot give a definition of it than only saying it is non-subjective. So you see, non-subjectivity does not mean there is any reality connected with it. And the only reality that I know of myself is my existence in a material form. Even if I say, yes, there is spiritual life, and I can guess at it sometimes and it does exist, and I can say even by intuition that that what is given to me as a result of intuition is a certain knowledge which definitely has a certain kind of substance. But it is not substance like matter and I cannot touch it and I cannot say that I can describe it. At the same time I know it must exist, because it has that kind of a quality that I know of its existence in some way or other. And all these different processes when I start to create a little 'I' and I hope that it will start to function, I have to realize that it is extremely difficult for me as an unconscious human being to create something which is conscious. You may have listened to some of the tapes, haven't you?

Nubar: Um. The first seven--I've listened to the first seven Seminar tapes.

MR. NYLAND: Yah. When--when I explain how an 'I' actually is created. And the seven tapes, were those the ones for seminar?

Nubar: Yes.

MR. NYLAND: Uh-huh, well . . .

Nubar: Yes. I just got the eighth one.

MR. NYLAND: Well, there are many more of that kind. Idon't really want to explain it again, because it is sufficiently explained. Get hold of one of those tapes. ¶But in any event, if I wish to create it there is a possibility that this 'I' in its little infancy can become real as soon as it starts to function. And my desire is that this 'I' starts to function although that again is, you might say, unconscious, subjective and it is also partly imaginative. So you see these processes have to be understood a little bit in order to explain why it is possible; but in the beginning, don't bother about it. Just imagine an 'I' to be when you wish it. The more intense you have as a wish the better this 'I' will start to function. And then the results are known to you in giving you information about yourself existing. As I say, the acceptance of yourself by this 'I' can at times be hundred percent.¶ But just a little flash of a moment of thatkind of objectivity which comes to you then as a fact and which you might say is an objective fact is certainly not very much, and it should either be intensified or should be continued. And the existence of an 'I' - I would like to continue with an 'I' so that it becomes a life existing next to my life or a functioning of life parallel to the functioning of all life which is unconscious in me. The ultimate aim would be an 'I' existing at the same time, not interfering with the existence of myself unconsciously, but having a chance to affect my unconsciousness in such a way that this unconscious state also gradually could become conscious.¶ Do you understand a little bit of that?

Nubar: M-hum.

MR. NYLAND: Will you try tomorrow to create thus such a little 'I' and to see what it actually gives you as to knowledge of yourself existing? So that tomorrow evening you can tell me when you happen

to think, or feel, about having a wish to create this 'I' and what that kind of result could be if this 'I' is functioning for you, Describing the conditions in which you are and describing what are the findings of this 'I' as knowledge of yourself. Whenever an 'I' receives knowledge of you objectively it is given to you in your memory and you will remember it as an objective fact. By objectivity I mean impartiality and simultaneity. A fact as a fact. No interpretation. No pidgeonholing. No description. No valuation. No liking, nor disliking. Just a fact existing as is. All right?

Nubar: Yes. Thank you, Mr. Nyland.

Alex Macrae: Mr. Nyland? Uh, it's Alex Macrae.

MR. NYLAND: Yah.

Alex: Uh. I'd like to find out if I'm really Working or if I--if what I do is really what Work is.

MR. NYLAND: I think at times you have an inkling of it - I remember you have made certain statements - but at other times you're a little bit woozy about it.

Alex: Um-hm.

MR. NYLAND: It's all right, because I think that a person who starts and is honest in wishing to find out will ultimately find out what is the meaning. It might take some time. And therefore, certain times an explanation can be helpful, and particularly a wish to formulate can help you, because that means that on your part you already make an attempt to approach what might be the question and the answer together.

So tell me a little bit what you understand by Work.

Alex: Uh. Well, I--I did formulate a question about Work attempts, mostly about impartiality. Uh, when I make an attempt I think that I understand what awareness is and that I'm able to have, uh, say a department of my mind that is aware of myself, that perhaps it is as simple as just the body moving or that, plus perhaps a thought

process. But as far as impartiality . . .

MR. NYLAND: Can we leave the thought process out for a little while?

Alex: Sure.

MR. NYLAND: Yah. You wish you can now be impartial?

Alex: That's what my question - the impartiality. It seems as if there is no distinction between . . .

(BUZZER)

MR. NYLAND: Is this already halfway?

David Yates: Well, there are about five minutes more on this side. The timer's a little fast.

MR. NYLAND: Yah. (comment obscured by laughter. David: Yes.

But now you have to watch it. We start with an 'I', to try to make it grow, with conditions which are very simple. If I wish--wish my 'I' to observe my body there is a possibility that my mind is not interested even in describing the body and that I need not have even any feeling in my solar plexus which might interfere. So there is a much better chance for an impartiality existing and also for a non-associative value of my thought. So that that what is association will not interfere with a--an 'I' observing me. That's why I say, let's stick simply to the observation process of this body walking and an 'I' being present and movements which do not need any description and which I have no further interest in saying that it is--that they are beautiful or lovely and so forth. All that. But I must now continue to extend these flashes which are momentary into a little bit of a--a further, you might say, line of existence. You see, it has been--has--a point has to become a dash. And so the attempt should be made in a continuum of the observation of your body in a variety of different kind of conditions, and still keeping them very simple. If I walk, it is simple. If I sit down, it is simple.

If I sit down and wish to get up it becomes difficult, because then there is an activity on the part of my mind which might require energy and interfere with my wish to remain Awake. So those are the attempts you must make. In a variety of different kind of experiences of the body itself in manifestations which remain as simple as possible: shaking hands with someone without really becoming too much engaged in that handshake, or something that, of course, you will want to do in ordinary life, at the same time does not require very much of a thought or feeling. Now, we won't just fade too much.

SIDE TWO

MR. NYLAND: All right?

David: OK.

MR. NYLAND: You understand that, Alex?

Alex: Yes, Mr. Nyland, I think I understand that. Uh, could I ask a little bit farther about . . .

MR. NYLAND: Yah, yah.

Alex: Um. For instance, this afternoon I made Work attempts and as I walked, uh, with--without the wish disappearing, uh, in addition to the fact that one foot would succeed the other and move, touch the ground again, uh, at the same time perhaps my mind would be occupied with visual impressions or simply just recalling, very automatically perhaps, but a piece of music or something of that nature, my intention is then always to observe just my body, but you see, as if that mental activity is there anyway.

MR. NYLAND: It may be there. Is it interfering with the process of observation?

Alex: Um.

MR. NYLAND: You have to be very honest about that. Because when

you are walking and you are - I think you were describing you're walking . . .

Alex: Um hum.

MR. NYALND: and it is the fact of putting the foot down and another step and another step, then if in addition you have a little musical melody in your mind - all of that requires energy and attention. And I'm afraid it is very little left for that wish for an 'I' to continue to exist. If the knowledge of yourself is continuous, like when you have an ordinary eye open and you look at an object and you don't blink your eyes, you keep on seeing that object. That particular process is very much the same as an 'I' you create observing you and continuously seeing in this sense - that is, awareness - existing all the time without interruption regarding your body existing. But all the other little things go on in an unconscious state, because it's quite right that they have to go on. I'm afraid they are too much. The wish in the beginning is very, very small. And if I want to divide energies going into the maintenance direction of myself, I'm very much used to it, because in the unconscious state I do that all the time. Whenever I want to send energy in the direction for the creation of an 'I', it's completely unknown territory, and although I may have a wish, unless I make that wish really predominant, that it goes at the expense of everything else practically and it is the sole purpose almost, I'd say, of my life existing, I can count on the fact that energy will be flowing in the direction for the creation of an 'I' and the subsequent observation process which then might follow. That's why I say you have to be very honest about it. Because if that is a requirement, that there is an objectivity existing, that there is a formation of an 'I' which sometimes one can even become aware of,

and that an 'I' continues to function in the right way in giving you information about yourself and that that knowledge of yourself walking is continuous as an objective fact. You see? It becomes extremely difficult. ¶ You try to sit and try to be aware and then start speaking. It will require on the part of your mind certain energy in the form of thought--thoughts or mental processes. As soon as you want to put an expression in what you are saying, you know well enough that all observation is gone. You try it. Time and time again, just try it. You sit in a chair. You can be observant. You can close your eyes. You can be aware of yourself sitting. Now your mind gives an order to your body to get up. It requires attention. It is energy that is functioning as a mental process - very simple, simply telling your body to get up. You make a movement. When you make the movement your observation is gone. Try it. You will find by experience; that is why I say, you've got to be honest about it. Because if I want to talk about an 'I' which is continuously in existence and continuously is giving me knowledge of an objective kind, I would experience something that I've never, never had before. It is not that it is impossible, far from it. But it will require much and much more patience. You see what I mean?

Alex: I think I...

MR. NYLAND: Yes.

Alex: partially have.

MR. NYLAND: There is no use talking about Work and expecting results, and there is no use doing Work halfway, because you won't have any results. And it is a waste of time. Either one Works in accordance with very definitely prescribed rules - if one doesn't do it, don't bother about that form of esoteric knowledge. It won't reach you.

You will not get it. You will not have any results. Everything will remain quite unconscious, although it may be very well-meaning. But it is no actuality of a creation. All right?

Alex: Uh. It seems to me that I--in the state as I am that I really don't have the ability to judge whether I'm ready to do that or not.

MR..NYLAND: You can find out. You can find out. It doesn't matter to find out. It's very good when one wants to lift a weight that you find out that you cannot lift 300 pounds. But I think it's very interesting that you can lift fifty. And so I would not say I cannot do it. I only would say I could do a little. But when the principle of lifting is the same, then I can say the principle of my attempt for objectivity is the same, even if it is just for one moment or it could be extended as a continuation. You see what I mean?

Alex: I'll try.

MR. NYLAND: I put myself on the positive side: instead of denying it, I simply say I am very small but I will grow.

Alex: Thank you, Mr. Nyland.

MR. NYLAND: All right.

Peter Sils: Mr. Nyland.

MR. NYLAND: Yah.

Peter: It's Peter Sills.

MR. NYLAND: Yes, Peter.

Peter: I'd like to know how to grow more essential about Work. Recently I feel that I've been--haven't been really making any connection to my emotional life to this.

MR. NYLAND: Oh, how can you? Because, after all, you have to have a wish for Work. Your emotion is immediately involved. Where would the wish come from to want to Work? Not from your thoughts.

Even if you thought ~~that~~ says you ought to, it will be translated into the wish actually to do it. If I sit in the chair and I want to get up, I can say to my mind that I ought to get up, but when it is not translated into a wish, I won't get up. So,of course, your emotions are involved, Peter. In the beginning it may be a little bit of a feeling, but you know well enough that in--under conditions of unconsciousness a little bit of a feeling won't--won't matter. It's a drop in the bucket. I think one has to realize more and more that what you're up against is the totality of your unconscious life, and you've lived it already for many, many years and it has crystallized out and you have absolutely no way, no hook, as it were, to hook anything on to. When one talks about objectivity, still talk ; there's no experience. There's only one little thing somewhere, a little place within a person which you might call objective. Now we call that Magnetic Center. Because what is objectivity compared to subjectivity? When I understand something about space and dimensions and time as dimensions, the only thing that I say is objective when it is free from time dimensions and space dimensions: that is the definition for objectivity. Now where do I find anything in my subjective life that is non-dimensional in space or in time? It doesn't exist. I can only say that that what perhaps is the essential essence of myself is not as yet soiled by the introduction of dimensionality. And when I call it Magnetic Center, I simply say that is really life par excellence, without as yet being soiled by form, which is placed in me at the time of conception and stays there even while I'm being born. And gradually the development of the forms of my body and the different organs which become functioning and I become a personality. All during that time this little something that I call life and perhaps existing only in a couple of cells is life

as it actually was, is and always will be, and it is, I say, not soiled, because unfortunately, you might say, it has been imprisoned and no one has ever tried to open the door. So you cannot say that your--your feeling is--has not been involved. Either I wish to Work or I don't. And if I don't wish to Work, there is no Work. Work will not come from your mind. Your mind will only give you a consideration of possibilities, but when there is something that has to be moved, or that has to become an activity, even the wish for wanting to think is a wish. A person doesn't live without wishes at all. Your stomach starts to wish for food. We can distinguish a little bit of the kind of wishes and sometimes we say there are sub-centers in the different--in the different centers; but then I'm talking now about a wish also, par excellence, a real wish for the development of myself and an understanding of my life, because that is the reason why I'm interested in Work. If it is not of that kind of a quality, it is just a little wish as if I would like to have some sugar in my coffee. Of course, it's entirely different. I'm talking about things of possible development of a man, to become that what he ought to be in order to understand his bondage of this Earth, or maybe to have an understanding of how he could face his death, or even a realization of life itself, perhaps as a continuation after death, or a reincarnation before death, or an existence of a spiritual world, which at the present time exists when the one even looks at people who are existing in this material form even imagining, and perhaps even realizing that such a concept is quite logical, that there are spiritual entities existing as higher forms of being. The totality of a concept of the universe and the stars and constellation, whatever the meaning is, of infinity when you look at the sky. The question of one's religious ambitions and feelings ones have--one has, an emotional state of wishing to understand or to

become devotional, or actually to understand one's life or the qualities it has. All of that is based on a definite wish of some kind, either in my mind or in my heart, but it really becomes serious, or also whenever there are wishes of my body with which I'm very well in--familiar. Work is based on a wish, Peter, on nothing else. That is the basis. Then I translate it into a concept of what I must do. And then I translate that into actual doing. And I keep on wishing for an 'I' to exist. And as soon as I don't wish for that anymore, the 'I' disappears. I hope you understand that, Peter.

Peter: Well, a lot of times I feelthat I can't really summon up the--the requisite amount of feeling for that kind of endeavor.

MR. NYLAND: That's good, Peter. When you're honest about it you say to yourself: I cannot Work, I have no wish. Make that statement. There's no use fussing around about it. Either I say yes or I say no. No in-between. When I can Work, I Work. If I really can, I will, because I have a wish. If I don't have a wish, I say to myself, I cannot Work. Keep on saying it: I have no wish, I don't want to Work. And keep on saying that, say, that is me at that time. I have no wish to Work. That at least is the truth. ¶ I think it will change, you see, because with that kind of a saying within yourself that you don't wish to Work there will be a little bit of a shame of saying what kind of a man am I that I'm not interested in Work when I know what Work means. Work,after all, means that I wish to become free from the bondage. It means that I wish to grow up in a very definite sense, that I wish to develop that what is now potential and is kept potential by Mother Nature. And I want freedom from Mother Nature when that what Mother Nature is is represented by my body. I want to make sure that that what the kind of time I spend now is worthwhile spent while I am on this Earth, because when I die I face exactly the same problem. My body will be disposed of

some kind and put somewhere in the ground, but I wish something else to continue to live and that that what is now alive in me is bound by my body. When I die my body is taken away from me and what is left is the existence of something of a quality or an energy in some form or other and I really I don't know how it is going to continue to exist. Somehow or other I would say for the sake of myself I don't take any chance. I want to become prepared so that I know that there is at least, maybe, some kind of container, something of a material substance with a different kind of density than my material body, which can be continued in existence and not subject to the laws of death, or the laws of destruction which govern this Earth. So that there is that kind of a chance of the continuation of life existing as myself for which I now wish to become responsible, and because of that I would wish it to continue to live. ¶ But you see that depends entirely on your own viewpoint, on that what you actually feel is a possibility or what you would like to adhere to, or what you philosoph--philosophically can really accept as something that is worthwhile or not. You have to become much clearer about the meaning of the aim of your life. And if you just want to accept it as something existing on Earth without any possibility of di--of something else existing of what we call inner life or the question of essentiality or the question of depth within, or that what is actually concepts that have to do , of course, with eternity, of that what is perhaps as infinity, completely undefinable, or something that leaves you completely aghast not knowing how to find words for it, or that there is emotionally something stirring within you which needs an expression and doesn't know how to express it. ¶ These are the considerations that a person should have first, I would say, before he even could become interested in a method of development. I have to be conversant, more or less, with the spiritual possibility before I hope that that what is spiritual can unfold itself. I have to look

at my life in a much wider aspect. It is not just an existence between conception and dying. There is a very definite reason why I'm here and I want to think about it to find out what it is for me in my case. And if I'm not interested in doing that, then of course, I just live and continue and then I die and I make the best of it. ¶ But that's not it, you see. I don't think it is it. I think there is in a person a very great desire to find out what is - call it mysterious, call it something that is still hidden and that I would like to know the secret and I would like to find a key of how--how to open that door to that what I call my inner, inner life. Of course, there is no question about the existence of spirituality even in this ordinary existence on Earth, but it is so tremendously bound that I cannot take a chance on it that it will continue to exist since it is so small and I have a fear that if it is too small that God will not continue with it, that He won't consider it worthy because that what is given as a talent to me I have not tried to develop it. ¶ How much do you know of the Bible, Peter?

Peter: Oh, I've read it occasionally.

MR. NYLAND: How much have you studied ALL AND EVERYTHING?

Peter: Considerable amount, I'd say, all in all.

MR. NYLAND: No, Peter, no good.

Peter: It's no good?

MR. NYLAND: No. You read ALL AND EVERYTHING three times, as Gurdjieff suggests. The first time like any ordinary book, the second time reading it aloud as if to someone else, and the third time actually to wish to discover what is the meaning for yourself. That is a requirement for Work, and I may as well mention it to anyone in this group who has not done it. If you haven't read or tried to read three times that book, you have failed. You are not worthy even to

be a member of a Gurdjieff group. That is a requirement. And don't make nonsense about it. There's a very definite reason why Gurdjieff said it, and if you do it you will find out yourself what is meant and you will find out the reason why he said it. Either you're serious about Work on yourself or don't attempt. Don't pretend, there's no sense in that. Do something else. All right, Peter, you start reading that book if you want to. OK?

Peter: Thank you.

MR. NYLAND: From beginning to end, don't skip anything.

Peter: OK.

MR. NYLAND: Even the long words, you just try to pronounce them, you don't have to understand them. Second time, perhaps you will have a little difficulty when it's aloud as if someone is going to listen to you, but that means you have enunciate them, and you have to make it quite clear what you are reading, for someone else, incidentally become clear to yourself. But the third time you will really read it as if Gurdjieff is talking to you and that that what you find in the book can be applied to you in your daily life. It will give you an understanding of what you really are. All right?

Peter: Thank you.

MR. NYLAND: Good Peter.

Now, who's interested in Work? Because we're going to talk like this tomorrow as well as Wednesday. There's no use beating around the bush. I don't come here to just give a little talk and a lecture. I would want to communicate to you what Work means, so that really then either you're going to do it like we have talked about even in last May. How much have you done? What we then talked about - it was quite definite, what I said, I remember it. Have you ever listened to that tape again? You must ask yourself as a group, how

serious are you? We're not talking nonsense; we're talking about Work. We're talking really making an attempt, as it were, to become free, or to have a proper relationship towards God, or to that what is Heaven, and you might say a concept of heaven to come down to Earth. Why do you think the Bible talks about that? And that Earth, having received, you might say, heaven, that heaven has to be within a person. For what reason? To see that that what is within is actually in the process of development because of the presence of something that has the quality of heaven. How much are you interested in esoteric knowledge? How much are you reading about such kind of books? About different kind of religions? About people who have been striving, about people who have written about it, people who do know or have known a little and have more or less put down what they experienced themselves. I can give you a list of different people who were important in life and have lived their life to the best of their ability and knowledge, aside from Gurdjieff. Many. How much do you know? How much do you wish to know? Or has ordinary life taken hold of you so much that you are asleep all the time? Do you know there is a distinction between being asleep and perhaps making attempts to Wake up? Are you interested in the existence of consciousness when you consider yourself unconscious? Meaning by that and implying, of course, that there must be a conscious state, otherwise there wouldn't be any unconscious state. Are you interested in life as a whole? And what are you doing about it to maintain yourself on a certain level of that kind of interest? Or do you let yourself be snowed in so that you have to dig yourself out and constantly the avalanches of ordinary existence, which of course, you have to go through and which sometimes kills you. We talk about serious affairs. We talk about the reason for living,

and perhaps an understanding of a belief in an existence of a spiritual world to which all of us will go at a certain time without question. Don't think it is finished when you die - utter nonsense even to accept it. And no one can become an agnostic for any too length of time when he has experiences of life, when he has had suffering, when he has stood in front of problems that he could not solve, that he wanted to find out what was the truth of all things if he possibly could and sits down and cries when he cannot even solve such little things. You don't have to live your life and cover it up with interest in sport and all kind of diver--divertisements--diversions. We are talking about spirituality, about the possibility of such development, of really becoming a man - harmonious, Gurdjieff calls it. A person who can be in balance, who can be free, who is poised, who has within himself a solidarity, that what belongs to him as a foundation on which he can build and from where he can understand life and relationships, and even not be affected too much by the conditions of the Earth as we have at the present time and we have to live through, like it or not. Or perhaps an understanding of the conditions of different periods of civilizations on this Earth appearing and disappearing. A much wider viewpoint of a totality of an existence instead of just considering yourself as the most important person in the world. We live together in this world for some reason. We were not growing up on a nice little uninhabited island like Robinson Crusoe experienced. And so when we talk about Work, we mean it. No nonsense.

Who wants to know what Work is? Who wants to know what to do when you face the possibility of: will I understand my life? Will I know ultimately what I really am? Will I want to emphasize the possibility of spiritual existence? Is it really a wish that I want

to find out something about that Hidden Knowledge of the Secret Doctrine? Or that what is esoteric, or the Kabalah, or whatever there is in the Bible, whatever there is in Gentamesta, whatever there is in the different religious and sacred knowledge of the world.

But you have talked in your group, so talk. Let me hear it.

Dick Katz: Mr. Nyland.

MR. NYLAND: Yah.

Dick: It's Dick.

MR. NYLAND: Yes, Dick.

Dick: I'm trying to, in a sense, deepen--deepen the wish that I have and I've taken as a--a task something you mentioned in a meeting, I think several weeks ago, of trying to, in my manifestations, particularly my voice, to bring some feeling into it. My question is that in so far in that as a task it's been difficult to have that deepen the wish because of the energy involved in just performing that particular task.

MR. NYLAND: Dick, it is a certain kind of technique. You know, one has to learn it slowly. If you play piano, your fingers are stiff to start with cause they've never done that kind of thing of a quick movement, one finger next to the other, touching the keys. Ithink with the voice it is exactly the same. I think we become stereotyped in talking. When we let it, we follow the line of least resistance and when it's sufficient just to communicate, it is quite enough to have a voice of a certain timbre. But when I want to express someting that I feel, of course, I start to use my voice in a different way. But I start with very small things. I start by myself. I say I have to utilize and exercise the muscles of my lips. I have to make sure that I can open my mouth at

certain times when I wish. I want to make sure that my tongue actually is flexible enough. I want to be able to regulate the quantity of air that comes through my--my, uh, uh, how you call it? Esophagus?

Voice: Larnyx? (sic) (Laughter.)

MR. NYLAND: Huh? Yah, larynx. I want to be able to regulate that what I call a voice of a certain kind. And when I'm by myself I simply make all kind of noises with a great deal of variation. What is the range of my voice? Can I talk in a bass way, or in a treble, or in a me--media, in that what is the middle of the octave. Can I put air out as fast as I wish? Can I regulate it? Can I regulate it in my mouth? Can I hold back and stop? Can I start when I wish? Can I use my lips sufficiently to exaggerate enunciation? Things of that kind. ¶ Then I start to talk to myself in different ways and different tonality of voice. I am not losing anything by it, and no one is there, so no one will criticize me, but at least I will have an ability when I get through with it. Then I try it out, as I say, many times on a cat. And I talk to the cat in different tonalities. And sometimes get angry and, of course, I use a different kind of a voice or when I want to be very nice and soft I pat it and said, poor little pussycat, etcetera, etcetera. I become familiar with the ability for myself to be different than usual. And then I try it out on people. Then I try it out in a classroom. Then I try it out in reading aloud. And reading with a different kind of a voice even if sentences don't indicate that I should use that kind, I use it for practice. It is not difficult. It requires patience. ¶ I'm sure, Dick, you won't have difficulty, but do it a little systematic and you'll be surprised how soon a voice can become flexible. Your vocal cords are

really sufficiently flexible in themselves, but they've never been used enough. Try to talk from the back of your throat; try to talk from the front of your palate, and in between. You know how it is when one learns to sing? You sing up and down, octave after octave, ad infinitum, much to the regret--the regret of the people who have to listen.

All right, Dick? Is that what you were going to say?

Dick: What I was going to say? No.

MR. NYLAND: Yes.

Dick: No, I would have said that singing wasn't one of my strong points.

MR. NYLAND: Good. Then you sing, Yes (low), Yes (high). (Laughter.) All right. Yah?

Artie Dann: Mr. Nyland, it's Art. And. . .

MR. NYLAND: Yah.

Art: Um, feel--feels that a problem that I continuously face is what we've talked about a great deal, of how to intensify my wish to--for Work. And that the Work attempts that I'm able to do seem to still be very, very limited to a certain, uh, condition of great, great simplicity, for instance, walking in nature, being alone, getting up early in the morning when I'm not--when I'm fresh and not disturbed and I--something prohibits, seems to prohibit me from being able to carry my Work more into my daily life, and it, and . . .

MR. NYLAND: What prevents it, Art?

Art: The--the lack of--of real wish. . .

MR. NYLAND: Yah.

Art: to do that.

MR. NYLAND: But can't you have it, if you want it?

Art: I do at times and . . .

MR. NYLAND: Does it run dry?

Art: Yes, it does.

MR. NYLAND: But why is it alive for a little while and then stops? Why can't you continue to feed that kind of a fire? If you realize the importance of it. I'm afraid you don't attach enough value to it. You still look at it a little bit theoretically with your mind. I think it has to come from somewhere else. It has to come from a realization that it is a necessity for yourself to answer to life and that you have that kind of a responsibility. ¶ I think you should start by becoming extremely simple about Work itself and also talking about it. I would make many changes of that kind for the sake of becoming simple. And the more simple you could be the more you will really wish to find out: how long can you maintain that wish. I think when one wants to continue with Work, one has to have towards that a prayerful attitude, because you must realize for yourself how often you yourself are in the way of that kind of a wish and you start to blame it perhaps on something else. The blame is one you. The blame is because you don't want to give up certain things of yourself. Become much simpler than you are, in many ways. Your voice indicates it. You cannot change your voice that much, but you can definitely make some change. Don't make it too low. Talk like an ordinary medium person who is using just his ordinary voice in an ordinary way. Then whatever you want to say, don't make it too long. People will understand it. ¶ But for yourself you have to have much more desire to make little changes with which--about which or with which or what you are capable of doing. And not continuing and continuing in the same way, Art. Make some changes, even if perhaps at the present time it is still another unconscious state, it is necessary to become a little bit more flexible. And then you will see that many other changes can take place, but you are very

much bound by yourself. And you have to let it go a little bit.

Art: It feels frequently that, that the answer, an answer to this problem is through self-discipline.

MR. NYLAND; It could be self-discipline, but don't discipline yourself too much. Just change a little bit. Why discipline? Discipline is usually done in order to maintain a different state. What I suggest is to use a variety of states. There is no objection to continue with what you are, provided you have a larger repetoire. That will be a change which is useful to you.

Art: I guess the thing that I'm extraordinarily aware of is the difference in the emotional and inspirational energy which is available here as opposed to when I lived at the Barn. And since I'm not living at the Barn right now, for different reasons, it's continuously with me that somehow or other I have to try to create conditions which . . .

MR. NYLAND: Oh, I don't think so. No, Art, I don't think it depends on the Barn. And it doesn't depend even on this group. It depends on you. It depends how much you wish for yourself if you define that, how much a wish to grow up. How much you really want to develop in the sense, if Gurdjieff is the direction, in the sense Gurdjieff means. How much freedom can you allow for yourself to be as a human being free from all kind of forms of expressions and all kind of behavior forms. That will give you the flexibility of movement, flexibility physically, flexibility emotionally, and then it will give you flexibility of thought. Then you will be able to get out of yourself.

We will talk some more about that, Art, if you want.

And that is the happy end. Yah? Or do we still have five more minutes?

David: Only one.

MR. NYLAND: No, that's not enough.

If you can come tomorrow, come. But come with different questions, if you have them. And tomorrow, Work. Have an attitude of wishing to Work to find out what it is, then it will have some result for yourself. If you come again tomorrow simply hoping for the best that you will hear me talk, you're all wrong. The attempt you must make is for yourself tomorrow to see what you can do and with that we talk. Then perhaps we can make some progress.

So, good night, everybody. Hope to see you tomorrow.

END TAPE

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